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The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

NOTICE.

The fiscal year of this Society closes on Tuesday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.* Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Treasurer at the Bible House, or through the Society's District Superintendents.

The annual reports of auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made upon the books of the Society.

SEVENTY-FIFTH ANNIVERSARY.

It is gratifying to be able to announce that the following named clergymen of this city have, in response to a request from the Managers, consented to deliver discourses in their own pulpits on successive Sabbaths in April and May, 1891, immediately preceding the Annual Meeting of this Society, concerning the value of the Holy Scriptures and the importance of their widespread circulation:

- The Rev. Benjamin B. Tyler, of the Church of the Disciples;
- The Rev. G. F. Krotel, D. D., of the Lutheran Church of the Holy Trinity;
- The Rev. Ensign McChesney, D. D., of the Madison Avenue Methodist Episcopal Church;
- The Rev. Howard Crosby, D. D., of the Fourth Avenue Presbyterian Church;
- The Rev. David H. Greer, D. D., of St. Bartholomew's Protestant Episcopal Church;

The Rev. William M. Taylor, D. D., of the Tabernacle Congregational Church; and
The Rev. Talbot W. Chambers, D. D., of the Collegiate Reformed Dutch Church.

EIGHTY-SIXTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

ADDRESS BY THE REV. J. M'NEILL.

After introductory remarks the speaker said:

I am here to testify on behalf of the Bible, and to wish God-speed to this great society. I trust that from to-day and forward the scattering of the word of life by means of this great agency will be widespread and more abundant than ever. We look upon this as a great agency, not from heaven, but upon the earth, for throwing the manna round about the tents of all mankind; and I trust that that may increasingly be done, for the Bible is just like manna. You remember when the manna was first sent down. That is very like the Bible. I do not say that the Bible comes from heaven printed and bound; but it is more wonderful than if it did. But we are here scattering the bread of life, and if only the people get it round about their own tent-door, and in their own tongue, and into their own hand, and read it with their own eyes, it will become to them what manna was to Israel of old. When the Israelites began to ask such questions as to how the manna came there, and what for, you remember that old Moses came along and stopped all the argument by saying: "Just what it is; take it and eat it." Manna was for eating, not for discussing; so the Bible is for scattering and reading, and not so much for criticising. Any fool can eat, as well as a philosopher—mostly. Let us send God's word far and near, broad and wide, into actual contact with men.

I am not long away from the influence of theological chairs and theological studies, and perhaps I might say a word in that direction. So far as I am concerned, "the Tübingen schule's skaled." (Anglicé—the Tübingen school is over.) There was, however, one thing which tended to keep me right in

connection with all matters of biblical criticism. It was this: I was not only a student, but also a home missionary at the same time. It is a risky combination, I frankly admit. The studies pull you down to your chair, and the home mission work pulls you into the street; and a man cannot very well go in both of these directions successfully at the same time. Whereas some came out of the divinity hall trailing clouds of academical glory after them, I trailed myself out minus the glory. But all the time I had been doing a little at home mission work. I remember one incident. One of my beloved professors had been giving us a very able lecture upon some of those risky questions of biblical criticism, questions that somewhat induced doubt and tended to unsettle. But it so happened that that very afternoon, when the lecture was over, I had to crush my hat on my head and run away to my district. I had got something there to do that checked and corrected all unsettling effects of modern biblical criticism. I had to go into one house of my own people, where, upon the only table in the room, there was a long coffin and two small ones at the top of it. The mother had died suddenly, and two little children had also died within a day of the mother's death. As I stood in that scene and looked upon it I felt what I was called upon to do. I assure you, my lord, that all notion of being unsettled by what I had heard an hour before in the theological college utterly vanished from me. What was needed there was the word of God, the old word of God, the whole word of God pure and true, undiluted and unadulterated.

Then, another thing, my own testimony about this grand old book is this: I came at the book in this way. We are sometimes told you ought not to bring up the inspiration, and canonicity, and the authority of the book first, but that you must take the man Christ first, get the people to believe in him, and then all these other things will fall into their places. That was not the way. The order was the other way with me. Perhaps I was only a blundering Scotsman, and did not go the right way. I trust I arrived at the terminus somehow. The way in which I arrived was this. I got from my own minister, I got from my father and mother before I got from the minister, the firm, unshakable notion that the word of God was divinely inspired and divinely authoritative. That to me, when I was seeking Christ, was the strong macadamized road along which my feet went, in the clear understanding that sooner or later it would lead me to Christ. If you had come to me in that anxious time with your biblical criticism, like so many great grips and holes in that road, what chance would there have been of my reaching Christ? Christ, I found, was along the road of the infallible book. Let other men give their testimony; that is mine.

I have another testimony for the old book, and I trust it will be repeated wherever the book goes. What I owe to the book no tongue can tell, for I owe all the influences of father and mother and home to the book; and I believe that if the book goes even to the Choctaw Indian in his own tongue, it will produce a home-life for the children of the Indian similar to that in which I was reared and brought up. If you will bear with me I will describe what the Bible did for us at home. My father was but a work-

ingman, but he knew, and loved, and read, and was filled with his Bible, and I am here to say it. I miss that kind of man in England. Let a man know what old John McNeill knew—God's word—and that man does know a few other things as well. He has an opinion to spare about politics and about political leaders that other men who get more ample space both by tongue and pen might well covet. At our home that Bible was brought out and read. We had family worship. I will not describe it in my own words, but I will describe it in the language of the poet of my own country; for I have seen it—I have seen it:

"The cheerfu' supper done, wi' serious face,
They round the ingle fire, a circle wide;
The sire turns o'er, wi' patriarchal grace,
The big Ha'-Bible, ance his father's pride:
His bonnet reverently is laid aside,
His lyart haffets"—

you don't know that!—

"wearing thin and bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And 'Let us worship God!' he says, with serious air."

There was singing and then praying. I can hear yet, my lord, the shuffling of our feet upon the sanded floor, as we shifted our positions and knelt down to pray.

"Then kneeling down, to heaven's eternal King,
The saint, the father, and the husband prays:
Hope 'springs exultant on triumphant wing,'
That thus they all shall meet in future days:
There ever bask in uncreated rays,
No more to sigh, or shed the bitter tear.
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling time moves round in an eternal sphere."

Since you have borne so much, allow the application. Well might the poet go on to say—

"From scenes like these old Scotia's grandeur springs.
That makes her loved at home, rever'd abroad:
Princes and lords"—

no disrespect to present company!—

"are but the breath of kings,
'An honest man's the noblest work of God.'"

The Bible—with or without "benefit of clergy"—made that man, and the Bible made that household, and the Bible has the credit of whatever comes out of it. And I believe that if the Bible is scattered in every tongue it will be the universal book, as universal as the love of husband and wife and child, a living universal bread, that universal food which all hearts will eat and which will produce in all hearts the same results. For the Bible is a book—

"Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
Or those wild eyes that watch the wave,
In roarings round the coral reef."

Spread the book! I rejoice to think that Christ's miracle of the feeding of the five thousand is being re-enacted all over the earth. You remember how Christ told the people to sit down by companies, so as to make the thing workable and manageable. Now, I rejoice to think that when we look at mankind, and view men of different tribes and kindreds,

we see that the world was never before in such splendid order for starting off with the bread-basket filled with the word of life.

"Seas now join the lands they did divide."

The world is beautifully arranged for the work. The Indian Company, the African Company, the Chinese Company, companies dotted around the clusters of the Isles of the Sea—all these may, under the blessing of God, be like an arrow from a sling bearing the bread of the word to the nations of the earth.

Now I shall be as bad as Mr. Spurgeon described me if I do not stop. I have only to second the resolution. Marc Antony said he came "to bury Cesar, not to praise him," but we shall all agree that in what he did speak he somewhat exceeded the limits of a witness's testimony at a coroner's inquest. I should like to stick to my text and then sit down. A word upon what has been talked so much and so well about this afternoon—the reverent spirit that we desiderate in connection with the Bible. My illustration of that shall be taken from the Scripture itself. You remember the account given of Moses and the burning bush. Now I hold the Bible to be a burning bush. There is the bush, the natural, the ordinary, the common; but rising out of it there is the flame, there is the glory, there is the something extra that rises from no other bush. There was no other burning bush. There were, no doubt, many forests and glades around, but there was no other burning bush. The Bible is to us a burning bush, with a revelation of a personal God springing out of it. You must, my friends, approach the Bible as Moses approached that naturally supernatural or supernaturally natural revelation of God. The bush burned but was not consumed. God virtually said: "Moses, come near enough to see, come near enough to hear, near enough to fall down and give a reverent, intelligent worship, but on the peril of everything no nearer." Now the case is the same with regard to the Bible. Come near enough to see, come near enough to hear, but, if you would not make its light turn into lightning, no nearer. There is a way of looking at that burning bush, a skeptical and critical way of looking at it, that will put out its light. There is a kind of looking at the burning bush that may lead God to withdraw his glory. There is a way of looking at the Bible, disguise it as men may, in which people seem to be saying: "Moses, that is a wonderful phenomenon; but examine it as you would examine any other phenomenon, look at it in a spirit of bold, candid, fearless criticism; tear the thing up by the roots." I am using, you see—and I am very glad that you seem to appreciate them at their true worth—what I may call the cant expressions of the day about that spirit which leads men to look at the burning bush, not near enough merely, but far too near, and which turns a blessing into a blight and a curse.

Many a man has come from the study of nature; many a man has come from the study of the human frame; many a man has come from the study of the glory that gilds the sacred page in such a spirit that it has virtually put out his eyes. He comes back from the study of nature; he comes back from the study of the Bible and of the historical Christ, and he says: "Wonderful things certainly, but there is nothing supernatural. No Spirit, no God, no spiritual revelation." To think of poor Darwin, whose

name I cannot mention without a feeling of great respect and honor, saying so sadly—and I believe it was because he had not thrown over himself the mantle of a reverent spirit, and he virtually admitted that for want of that spirit his eyes had been put out, and he saw no God and no supreme intelligence—to think of Darwin's saying: "My mind has become a mere machine for grinding general laws out of masses of ascertained facts." May God pity all such as have come too near the flame. May there be given to all of us a holy, reverent spirit, the spirit of observing a proper distance and curbing natural curiosity. It is not in the marvellous works of nature, but in the Bible, that we learn about the Incarnate Word. Our glorious burning bush is Christ, and his voice, his personal voice, assures us that we shall find in his word all that it is most important for us to know.

FOREIGN DEPARTMENT.

YUCATAN.—In Mexico as well as in Brazil there is found a fit field for the circulation of the Arabic Scriptures. A few volumes were sent some months ago to Colporteur Fernandez, and he reports that he has disposed of them all, and that through an interpreter he had an hour's talk about the gospels with a group of forty men to whom these Arabic books came as a welcome acquisition.

PERU.—The latest advices from Mr. Penzotti, bearing date of November 25th, speak of him as yet in prison, but with the hope of a speedy release. There are some points of law involved in his case, that may go to the Supreme Court for settlement. Meantime the work of Bible distribution through colporteurs goes on, though not without opposition. The Rev. J. P. Gilliland, of the Taylor Mission, who spent some days in Callao early in November, on his way to Santiago, writes that "the people are being stirred in favor of free worship as never before. A meeting of some 2,000 in Lima, and nearly as large a number in Callao, declared their desire for free worship, and the press has said much in favor of it." In view of the present relations of Peru to England, and of the opening of the country to foreign immigration, it would seem inevitable that all restrictions upon liberty of worship must sooner or later give way, although the intense opposition of fanatical men presents a formidable obstacle to such a consummation. The *Chilian Times* states that the introduction of a bill in Congress to secure full religious liberty raised such excitement in Arequipa that the effigy of Deputy Pastor Jimenes, who presented it, was burned, while the church-bells were tolled, processions moved through the streets, and prayers were offered up to ward off all kinds of imaginable woes.

BRAZIL ALLOWS WHAT PERU FORBIDS.

Mr. Tucker finds in Brazil not only a call for the Scriptures in Polish and Italian, but also an oppor-

tunity for distributing them among people who can read the Arabic. He says:

About the streets of Rio and Sao Paulo and some other places are large numbers of Turks or Arabs; I know not just where they are from. Some time ago, some one from the Presbyterian Mission in the East sent me about three dozen Arabic tracts relating to the Holy Scriptures, and requested me to distribute them in Rio. When one of our colporteurs was going out into the streets a few weeks ago, I told him to distribute them among these sellers of trinkets. Very soon he returned and wanted to know if I had any Bibles in that tongue. I had only one Arabic Bible, but he took that and sold it. Quite a number besides desired copies of this book. Some said that in the East they were forbidden to read it, but now they were far away in a new country and were going to read it. The Presbyterians in Sao Paulo have applied to me for copies of the Arabic Scriptures for the same class of persons who are found in the streets of that city. We will now see what becomes of the twenty Arabic Gospels which you have sent us.

JAPAN.

MORIOKA, Oct. 16, 1890.

DEAR MR. LOOMIS:—Last Sunday I received a package of Luke's Gospels, 200 copies, marked as coming from your place, for which I am very much obliged.

Our prison work does not go on so smoothly as at first, for the Buddhish priest, or rather his successor, has come back, and was so disgusted at finding so many going to our preaching that he went around to all the prisoners and got as many as he could to promise not to go to the preaching, and he is working as hard as he can to get all things back into his hands again. Our audiences have been cut down from over three hundred to twenty-seven, and the old priest is still working away to do us all the harm he can, but these twenty-seven are determined not to go to him, and are only afraid that we will get tired of speaking to so few and stop; so we have sent word to them that we shall keep on as long as there is one person left.

I expect to give the Gospels to one of the under officers, who is a Christian, and have him distribute them to as many as will take them.

Thanking you again for the donation,

Your sincere friend,

E. ROTHESAY MILLER.

GOD REVEALED IN HIS WORD.

Mrs. Perry of Japan narrates the following:

One of the young men who come to me for Bible instruction, and who has lately become a Christian, told me the following incident on his return from Ikao, where he had been for three weeks doing what he could in a simple way to bring souls to Christ. He was about to get into a jinrikisha to take the train at Mae bashi, when the man who owned it looked up at him, and said: "You look like a Christian." "Of course I am," was the glad response. "Then will you teach me about Matthew?"

This strange request brought out the fact that three

years before, a foreigner had given the man a Gospel of St. Matthew in Japanese, but that, being unable to read, he had only learned the name of the book from a hotel-keeper. Mr. Kitajima had little time to spare, but he gladly devoted all he had at his disposal to telling the man what he could about Jesus. He listened with absorbed attention, and then said, "Will you pray?" So they knelt together on the grass by the road side, and Mr. Kitajima prayed for him. After he had finished, the man himself broke out in prayer, asking earnestly for "a seat in heaven." When they arose, the poor fellow's eyes were filled with tears. Looking at Mr. Kitajima, he said slowly and with deep seriousness, "I have met God to-day for the first time in my life."

Mr. Kitajima gave him his address, and told him if he ever should come to Tokio to let him know. "I want to hear more about God," was the reply. "When I get the money to take me there I will come."

INDIA.

The Rev. Neils Madsen, of Pakour, India, writes as follows of his experience in the distribution of the Scriptures, and of his interest in the work:

I am engaged in missionary work among the Bengalees at this place, which is about seventy miles from Calcutta. The selling of books and the distribution of tracts are most important factors in connection with mission work. The longer I live, the more I become convinced of the importance of pushing forward this department of work. My station is about five minutes walk from the railway station, and I am in the habit of going over there for the purpose of preaching and of selling books to those who are going or coming in the cars. I have sometimes sold as many as forty Bible portions in a single train, that is, so many separate gospels, printed in different vernaculars and sold for about half a cent each. During the last eight months I have sold eighty-four Bibles, ninety-two Testaments, 2,100 Portions, and about 2,300 other religious books, besides distributing several thousand tracts free.

But I am not satisfied as yet, and I wish to carry the campaign far away into the interior, where, so far as I know, no one has ever yet gone on such an errand. I am proposing to take some of the native Christians, with a wagon filled with books, tracts, and some of the necessities of life, and be gone for a long time while we travel from place to place, preaching and distributing books as we go along. If you can render any assistance in the way of defraying the expenses of the tour it will be most welcome.

A BIBLE COLPORTEUR IN MEXICO.

In my Bible work I have found, 1st, that the people are very ignorant, and consequently the priests can make them believe anything they choose. For example, in regard to the trees which bore not good fruit being cut down and cast into the fire, the priests tell the people that it means all those who are not Roman Catholics, and that it is God's will that all such shall be cut off from the earth. This was told

me by a Romanist in answer to the question, why the Roman Church persecuted the Protestants so.

I am satisfied that if the priests did not oppose us, we should sell hundreds more of Bibles than we do. Some that are bound to have them will give their last cent to get a Bible, and will even borrow the money for the purpose. In one house where there was a boy, ten or twelve years old, the father and mother, who could both read and write, and yet were in the depths of poverty, read from the Roman Catholic and also the Protestant Bible to compare them. They were surprised at finding so little difference, and asked how it was, for the priest had told them there was a great deal of difference. This same man told me he was no Protestant, but a Romanist, and pointed to the wall where hung a cross with an image of Christ hanging to it, and several saints. I told him that even so, he ought to examine the Bible since Christ told us to search the Scriptures. He replied that he would like to, but he was poor and his boy had a broken leg. I asked him if he would like to read a Protestant Bible, and he said, yes; so I told him he could have one (a Gospel) for six cents. I asked if he should let the priest have it, but he said no, for he wanted to read it.

It would make you cry to step into some of the houses of the poor, and see them sitting or standing around me, in discomfort or filth, mouths and eyes wide open, while I read to them from Rev. 22d, Gen. 1st chapter, Matt. 5, John 1, and John 17. They exclaim, "It is good, it is beautiful;" and yet, they are not allowed to read about the Lamb of God, that taketh away the sins of the world, from His own Book.

In the town of Sierra Mojada, after I had been selling Bibles a day or two, you would see men and boys poring over Bibles, Testaments, Gospels, and tracts.

It will take a long time for the little leaven to leaven the whole lump, and yet, little by little, it will be accomplished. Where foreigners have been to any extent, the people are getting more liberal; the common people are beginning to see how they have been kept under by the priests. I have sold portions of Scripture and seen them burned up before my eyes. In one town the policeman came to me with a six-shooter in his hand, and told me to stop selling Bibles. When asked for a reason, he replied that they were bad books.

All those who have sojourned in the United States for a while are somewhat liberal, and most of them will say a good word for my cause, if they do not purchase any books themselves (which they generally do, however). While talking with a Mexican to-day, he said there would be a great change in the people of Mexico religiously in the next ten or twelve years. He thought the common people were getting to know the priests, and to see that they care more for money than they do for anything else.

October 30. I went out to-day in Batopilas and sold eighteen Bibles and as many Testaments.

November 1. Sold eighteen Bibles more. I find the people here utterly ignorant of the Bible; do not know what it is, and are anxious to get one. The second day of my selling here, they stopped me on the street to get books. I came here with about a hundred Bibles, and have sold them all in this place,

so that I have none with which to visit other camps. The people are most anxious to buy. One woman on her way to the meat market stopped where I was showing and selling Bibles, and bought a Testament, saying she would go without her meat for the sake of getting it. Pray for the work in Mexico.

B. B. BLACKLY.

Nov. 3, 1890.

THE BIBLE IN ITALY.

Three or four years ago the editor of *The Secolo*, a newspaper in Milan that is liberal in politics, began the publication of an illustrated Bible for the people in parts, at a halfpenny (equal to one cent) each. The sale of these issues of an Italian version of the Bible was encouraging from the first number. It has now reached 17,000 copies, and will soon exceed 20,000.

Another encouraging sign of a forward and upward religious movement in Italy, is that in the same city (Milan) a Jewish publishing-house now issues in regular numbers, and at a slightly increased price, a correct edition of the New Testament with Doré's illustrations. The sale of this edition of the New Testament has already reached a point that insures its success, and is constantly increasing.

But this is not all that is encouraging; a leading member of the Italian Parliament has just commenced, in Rome, the publication of a "Life of Jesus," which, instead of being after the likeness of that by Strauss, is really a literal translation of the Four Gospels, and is ably edited by one in hearty sympathy with the doctrines of orthodox Christianity.

—*The New York Evangelist*.

BIBLE DISTRIBUTION IN PERSIA.

In his history of the Eastern Persia Mission, Mr. Bassett remarks:

As will be seen by a perusal of the preceding pages of this work, this Mission has given a great deal of care and labor to Bible work within its own field. The fruits of this work are plainly apparent in every place where colporteurs have gone. The visible effects have been religious enquiry, an investigation of the claims of the Bible, and a demand for books. The result with Armenians has been to supply them with Scriptures where they had none. In Teheran the circulation of the Scriptures has had the effect of silencing the opposition of some of the leading and most violent *mujtaheds*. One, a man of great influence, was contemplating measures of opposition to the Teheran Mission. He did not possess a copy of the Scriptures, and had not at any time of his life seen a copy of the Bible. A Christian Persian, hearing of the evil reports, called upon the *mujtahed* and suggested that it would be much more to the credit of the judge to know from the book itself what Christians taught than to rely on the reports of ignorant and evil-disposed persons. The *mujtahed* assented to this view of the matter, and requested the man to obtain a Bible for him, and that he should not let any one know of such request or that he had the book in his possession. On reading the volume he expressed his surprise, and nothing further was ever

heard of the resentment of this *mujtahed*. In several instances known to me the gift of a Bible and the perusal of it by Persian officers have been the means of leading these men to protect the colporteurs and Christians, and to open the way for our work. With reference to the circulation of other books little can be said, because there are very few Christian books in the Persian language.

Previous to the opening of the Teheran Mission efforts for a general distribution of the Bible were spasmodic and after long intervals of time. In fact, we think there was no effort made to penetrate to the villages and secluded districts remote from the great thoroughfares. The circulation of the Scriptures in the Persian language was thought to be extremely dangerous, and possibly impracticable, in other places than the great cities, or among Armenians or non-Mohammedans. Colporteurs from Teheran have traversed every province and district in Central and Eastern Persia as far south as Ispahan and Yezd, and as far east as Merv in Turkestan and Herat in Afghanistan. The development of the Bible work by the Teheran Mission presented such encouragement to increased exertion in this line of Christian work that the British and Foreign Bible Society was led to enter the field, and establish an agency for Southern Persia, while at the same time the American Bible Society sent out an Agent to supervise and extend the work in Northern Persia. The great extent to which the Scriptures in Persian and Turkish have been circulated is itself a result worthy of all the effort made for it, and is so much direct missionary labor for Mohammedans. The distribution of the Bible is an efficient means now available for letting in the light on Mohammedans, who are supposed to be so inaccessible. It is sincerely to be hoped that the advantage gained by the two Bible societies will be duly appreciated, and that their occupation of the country will not be in name merely, and that they will not doze over their possessions. I believe that Mr. Whipple, the Agent of the American Bible Society, has endeavored to hold the positions gained in all his broad field, extending from the Arras to the Tejend River and from Ararat to the Domine Kuh.

It is an encouraging fact that the Persian government has made no objection to the Bible work in that kingdom. It has prohibited neither the production of Christian books, nor the distribution of these books by sale or gift. The importation of Bibles and other books has not been forbidden.

EASTERN PERSIA.

Persia: Eastern Mission.—A Narrative of the founding and fortunes of the Eastern Persia Mission, with a Sketch of the Versions of the Bible and Christian Literature in the Persian and Persian-Turkish Languages, by the Rev. James Bassett. Philadelphia: Presbyterian Board of Publication and Sabbath School Work. 1890. pp. 353.

Mr. Bassett went to Teheran as a pioneer missionary of the Presbyterian Board in 1872, and the design of his volume is to give the principal facts relating to the founding of the Eastern Persia Mission, and its fortunes until 1884, when he withdrew from it. The story is in the main an account of what passed under his own observation, but the closing chapter on the

Bible in Persia covers a larger period, and contains notices of various versions and editions of the Scriptures, not only in Persian but in Modern Syriac and in some of the Turkish dialects spoken in the Shah's dominions. Mr. Bassett himself translated the Gospel of Matthew into the Gahatai dialect, for the Turkomans of the North East, and it was published by the British and Foreign Bible Society in 1880.

DR. NATHAN BROWN.

The Whole World Kin: A pioneer experience among remote tribes, and other labors of Nathan Brown. Hubbard Brothers: Philadelphia, 1890. pp. 607.

Dr. Nathan Brown, who spent the evening of his life in Japan, became identified with the Baptist Mission in Burmah as long ago as 1833, going out to India while Carey and Marshman were yet living, and being associated with Dr. Judson for about seventeen years. Expecting at first to spend his life among the Burmese he devoted two years to the study of their language. When it was decided to penetrate to regions more remote and introduce the gospel among the Shans of Assam, he began the study of their language, making out a vocabulary of several thousand words, only to find that the people among whom he had been preparing to labor were inaccessible, "beyond the mountains." But at Sudiya, on the Brahmaputra, he came in contact with another race, the Assamese, whose tongue it became his duty to acquire. It was a written language, but there was no dictionary or grammar, and he had no interpreter. Twenty years of labor were devoted to this field, and among other fruits of his toil was a version of the whole New Testament in Assamese, which was finished in 1847, and was subsequently reprinted, and for the fourth time revised in 1854.

At the age of sixty-five, Dr. Brown felt called upon to leave the editorial work which had occupied him for several years after his return to America, and re-enter the missionary field. He arrived at Yokohama in February, 1873, and entered upon the study of Japanese with such diligence that in three months "he began to feel enough at home in the language to appreciate its beauties," and he even ventured at that time "to versify the Lord's Prayer, probably the first hymn in the Japanese language." It was his ambition to make a translation of the New Testament for the Japanese as he had done for the Assamese, and though other missionaries had anticipated him in preparing and printing detached books of the Scripture, he pushed on his work so rapidly that his version of the New Testament was issued in 1879, some months in advance of that prepared by the Union Committee from which he had retired in January, 1876, eighteen months after its organization.

On leaving home he had said, "If I can live ten years and can give the Japanese the New Testament and see a Baptist church of fifty members in Yokohama, I shall feel that it has paid to send me out."

He lived in Japan thirteen years, provided for the people what he regarded as a true and intelligible version of the New Testament, not to speak of hymn books and other Christian literature, and baptized more than seventy-five converts. To him was fulfilled the promise: "With long life will I satisfy him, and show him my salvation."

A NOBLE AND SUCCESSFUL TASK.

[In the *Bible Society Record* for June some account was given of the completed translation of the Bible in the language of the Gilbert Islanders. The *Spirit of Missions* for October calls the attention of its readers to this great achievement, and shows its high appreciation of the work in the following article, which we gladly transfer to our pages:]

If anybody wants to see whether Christian heroism is a thing of the past, let him read the letter of the Rev. Hiram Bingham in the *Missionary Herald* for June last. Mr. Bingham has long been connected with the Micronesian Mission, having taken his station at Apaiang in 1857. In his letter, dated at Honolulu, April 11th, he tells how it was the dream of his youth to translate the Bible into the Gilbert Islands language. His dream took shape, and after seventeen years, in which his health more than once gave way, the translation of the New Testament was an accomplished fact.

Seventeen years is a large part of a man's lifetime, and the persevering translator might well have been content to leave the other part of his dream to be realized by other hands. However, his wife, a born linguist, as he calls her, seems to have been concerned even more than he in the completion of the Bible translation by her husband, and after resting awhile, he takes down his Hebrew grammar and sets to work on the Old Testament. Day after day and year after year the work goes on, and at the end of thirty-one years and two months, on the day in which he writes his letter, his task is finished, the dream of his youth fulfilled.

Thirty-one years and two months! Let any one call to mind what patience and perseverance, what unflagging zeal and devotion, what firmness of purpose, courage, determination, what strength of mind and body, to say nothing of the necessary qualifications, must be combined and concentrated to accomplish such a task as that; and for what purpose? Not to produce a history of the Roman Empire, or other learned treatise, which may bring fame and fortune, but to make it possible for a people just emerging from heathenism to read the word of God! History tells of the many successful and noble tasks which have been accomplished by Christian missionaries, but the accomplishment of a nobler task than this has rarely been recorded.

It is meet, also, that the translator's wife should have her share of commendation in this great achievement. She has not only encouraged and spurred on her husband, but he tells how she had compared every one of the 31,173 verses of the translation with those of the English version. Truly here was a helpmeet for a life-long, devoted missionary, who helped

faithfully and nobly to bear his burdens and should abundantly share in his rewards.

THE PRESS IN SYRIA.

To the *Church at Home and Abroad* Dr. W. W. Eddy, of the Syrian Mission, contributes a long and interesting article on "The Work of American Missionaries in Syria for the Literature of the Arabic-speaking races." Acknowledging the indebtedness of the world to the Arabs for their service to the cause of literature, he proceeds to show what the American College in Beirut and the American press in Syria have done toward repaying that debt. Regretting that we cannot transfer the entire article to our pages, we content ourselves with reproducing its general outline and a few of the more important paragraphs:

The Arabs gave us the *Koran*, and they have challenged us to produce a book equal to it in the loftiness and purity of its Arabic; and in view of its inimitable excellence to acknowledge its heavenly origin. We have given them the *Bible*, translated in the same purity of language by our missionaries Smith and Van Dyck, and we have commended it to them not only by the beauty of its diction but by the matchless purity of its doctrines.

They have given us the "Arabian Nights," and we have given them the "Pilgrim's Progress." They have given us the results of the world's research in the various sciences as attained eight centuries ago, and we have given back to them the sacred deposit enriched by the store of knowledge gathered in the intervening years, in other climes, by more favored races.

This we have done through the American Mission, which has wrought a great work for literature in the East:

(1) By converting the book-Arabic of the past into the spoken language of the present without offence to good taste or loss of power. When the missionaries came to Syria the literary language was solely that which was current in the twelfth century, which the present Arabic-speaking races had left far behind them, and only the learned knew. To the common people the greater part of the contents of Arabic books was as unintelligible as if written in Hebrew. Arabic writings without Arabic dictionaries were sealed books to their understanding. Learning was thus confined to a few. It was as though the currency of the country were limited to diamonds, in which a poor man could, therefore, never hope to share. The attempt to make books in colloquial Arabic was scouted by the learned as little short of sacrilege. But the missionaries took down the Arabic language from its lofty pedestal, where it had only stood to be admired, and set it to serving the needs of the present generation by interpreting to them modern thought; and now book-Arabic and the best colloquial-Arabic are one.

(2) By translation and publication the missionaries have conveyed to Oriental minds the best thoughts of the best writers of the past and present.

(3) They have done this by contributing to Arabic

literature original works of priceless value, broadening and deepening the current of Oriental thought and extending the horizon of practical, useful knowledge.

(4) They have also served the cause of Arabic literature by creating a special literature in this tongue for children. Previous to their coming there was no such literature. Among all the fair and fragrant fruits of philosophy, history, and poesy, which for three centuries Arab authors culled from the gardens of the Muses to regale therewith the world, where can be found one cluster or even one bud hanging low enough for children's hands to grasp? Now as you turn to the catalogue of publications from the mission press, what scores of books do you find enrolled to please and instruct the young!

(5) They have done this also by presenting knowledge in the most captivating form and in a way to meet all wants. Dr. Eli Smith sought throughout all Syria the most perfect specimens of Arabic writing, and then went to Germany to secure the matrices by which type might be cast according to these models; and now the 1,200 and more pieces which make up a font in Arabic challenge comparison with all other such workmanship for clearness and beauty. And when the translation of the Bible into Arabic was completed, Dr. Van Dyck spent more than a year in America that he might perfect the electrotype plates from which the various editions are printed. They have prepared thirty different editions of the Scriptures, so that the learned Moslem may read it "vowelled" in the same way as his Koran, and thus equally commending itself to his critical eye. Here is the "Reference Bible," by means of which devout students may compare Scripture with Scripture. Here are editions in large type for Egyptian readers, whose eyes are weakened by the ceaseless glare of the unveiled sun. Here is a pocket edition for travellers, and for those who, to retain this treasure, must conceal it from all eyes. With this Testament in their possession, those who dare not even come, like Nicodemus by night, to learn from Christian teachers of Christ, may safely listen at home to the story of the new birth, and of the One "lifted up" for their redemption; and within the closely-guarded harem Fatima and Hodija may sit at Jesus' feet as did Mary at Bethany. And what they have done in behalf of the Bible they have done, as required, in behalf of other religious books and books of science, that they might meet the wants of all.

(6) They have benefited science in the East, indirectly, by stimulating the zeal of other sects, Moslem and Christian, to promote the cause of learning. Our Arabic Bible has incited the Jesuits to put forth a costly, beautiful translation of their own, fairly truthful in most respects to the original, and they mention in their preface as the sole cause of their action "antagonism to the Protestants."

In estimating the importance of this literary work, consider the number of volumes yearly printed—more than 50,000 volumes; the distance to which the light penetrates, not only through the lands of the Sultan, but through all Northern Africa, and far down both its coasts, and even to China and India; and also the facilities for diffusing this literature. The followers of Mohammed constitute an eighth of the human

race. It is obligatory upon them, whatever may be their nationality, to study the Koran in the Arabic tongue. Thus is secured for books published in this sacred language of the Moslems a diffusion unique in its nature and far-reaching in its influence. And if the press is acknowledged to be one of the ruling forces in America, where so many other sources of knowledge are found, what must its power be in lands where it exists almost alone, as if a single blazing orb shone in the heavens amid surrounding gloom?

Preparation has been made through this work for the great conflict sure to come between Mohammedanism and Christianity. For this modern crusade what an arsenal of tried weapons is found in the Bibles and religious books of the Beirut press!

It remains only to point out to American Christians, to whom this work belongs, how great is the need that they sustain it with their prayers and generous gifts.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ILLINOIS.—The auxiliaries reporting for October are five, to wit: Kewanee District and Du Page, Saline, Union, and White County Bible Societies. Some of these auxiliaries are in excellent condition.

Du Page County celebrated its jubilee anniversary at Naperville, on the 22d. The anniversary exercises were held during the morning and afternoon in the Congregational Church. H. W. Knickerbocker, Esq., of Naperville, one of the very early settlers of the State, gave the historical address. This society and kindred institutions have had much to do in making Illinois and the Northwest what they are to-day. The evening was devoted to an able and eloquent address in the college chapel, by Rev. Geo. H. Wilson, pastor of the Congregational Church of Hinsdale. The reports were good, and all felt that the day marked an important era in the history of the society. One hundred dollars were donated to the American Bible Society.

Kewanee Bible Society is a young auxiliary—only five years old. It has made an excellent record in the thorough canvass of its field—most of it twice. There is a growing interest in the cause.

INDIANA.—The work has moved steadily and hopefully forward in the month of October. Several days in the early part of the month were spent at the session of the Northwest Indiana Methodist Episcopal Conference, at Crawfordsville.

The second Sabbath was given to the Wabash County Society, when, as is its custom, the day was set apart for the Bible cause, with the anniversary in the evening. The collections were in advance of former years.

The third Sabbath was devoted to the Legonier and Vicinity Society, one of our good and increasingly interesting auxiliaries.

The fourth Sabbath was spent with the Shelby County Society, where our work is in the hands of

intelligent and earnest Christian ladies and is most efficiently managed.

Three of our auxiliaries—De Kalb, Steuben, and Adams—held anniversaries in the absence of the District Superintendent, which is an encouraging indication.

IOWA.—On the first Sunday of October, at Hampton, where the Franklin County Bible Society centres, we had a successful union meeting in the Methodist Episcopal Church, the pastors of the Congregational and Baptist Churches uniting. Much good resulted from this meeting, and new interest was awakened in the Bible Society and its work.

The last Sunday of the month was spent with the Mahaska County Welsh Bible Society. This auxiliary is but one year old, its members being scattered over the county; yet it has done good work. Besides supplying its own field, it donated \$20 to the Parent Society the first year.

KENTUCKY AND TENNESSEE.—I have visited nine ecclesiastical bodies and attended four anniversaries, from the eastern to the western extremities of the two States. I attended also the Tennessee State Sunday School Convention at Jackson, was twenty-seven days from home, travelled over four thousand miles, and delivered twenty-three sermons and addresses.

There is evidently a deep and abiding interest being awakened in behalf of the "great undertaking" of putting a Bible in the hands of every child in the country who can read. There was quite an animated discussion elicited by my address before the State Sunday School Convention of Tennessee.

Upon the whole, the indications of the work in the district are very encouraging. The canvass of Fulton County, Ky., and of Davidson County and the city of Chattanooga, Tenn., has been completed.

MICHIGAN AND WISCONSIN.—During October it has been the privilege of your District Superintendent to visit ten auxiliaries, two Presbyterian synods, and the Congregational Convention of Wisconsin. The cordiality with which I was received, and the hearty approval given to the special work of the American Bible Society in supplying the destitute children who can read with a Bible they can call their own, were both encouraging and inspiring.

Notwithstanding the stormy Sundays of the month, the anniversaries were well attended, and in some places the meetings were large and enthusiastic. The following auxiliaries held their annual meetings: Bay County and Fenton, in Michigan; and La Crosse and the counties of Jackson, Richland, and Dodge, in Wisconsin.

The marked changes that have taken place on the frontier, in this field, since the general canvass was begun, have necessitated a re-canvass, which is being done with encouraging results.

MINNESOTA AND NORTH AND SOUTH DAKOTA.—After visiting and addressing the Presbyterian Synod of South Dakota, held at Sioux Falls, I went to Laverne, Minnesota, for the first Sabbath in the month. In the morning I preached in the Presbyterian Church and in the evening addressed the annual meeting of the Rock County Bible Society, held in the Methodist Episcopal Church. This society the last year has done well. Quite a number of families without the

Scriptures have been supplied and the sales and collections have increased.

Sabbath, the 12th, was spent at Brainerd. In the morning I preached in the Baptist Church, in the afternoon addressed the annual meeting of Crow Wing County Bible Society, and in the evening preached in the Presbyterian Church.

The annual meeting of the Deadwood Bible Society was held in the Congregational Church of Deadwood on the evening of the 19th. The addresses by Rev. Mr. Snyder, McCormick, and Julian were interesting.

On the third Sabbath the thirty-second anniversary of the Faribault County Bible Society was held in the evening in the Methodist Episcopal Church of Blue Earth City. Three churches united and the meeting was addressed by Rev. Mr. Conrad and your Superintendent. Two other societies were visited the same week.

MISSOURI.—The past two months have been the time for the annual assembling of ecclesiastical bodies in Missouri. In September three conferences of the Methodist Episcopal Church, South, were visited. All of the conferences adopted strong resolutions commending the Bible Society and urging the pastors to give increased attention to the matter of collections for the cause. I was particularly pleased with the statement of one of the most devoted and efficient presiding elders in the State, to the effect that he made it a duty to give his personal attention to soliciting collections for the Bible Society, and thereby secured contributions from every charge in his district. Such action is most proper and should be universally adopted.

The St. Louis Conference of the Methodist Episcopal Church, South, with the indorsement of the venerable Bishop Keener, made an advance movement in the proper direction by instructing the Conference Sunday School Board to appropriate \$500, now in its treasury, to supply destitute Sunday schools with the word of God.

NEBRASKA, COLORADO, AND WYOMING.—October has been a busy month. I have been from home on official duty twenty-seven days. I have travelled largely among the mountains of Colorado, more than twenty-three hundred miles. I have visited nine auxiliaries and branch societies and three ecclesiastical bodies, delivered ten sermons and addresses for the Bible cause, and written ninety letters.

Some of these visits to auxiliaries have had to be on week-nights. My Sundays have been spent, first, with the auxiliaries in Weld County, Col.; in the morning, at Evans, Col., with the Evans Bible Society. The anniversary of this society was held in the Reformed Presbyterian Church, Rev. Dr. Todd, pastor; the president, Rev. J. B. Landown, in the chair. As usual with this society, a good contribution to the funds of the Parent Society was made.

The third Sunday of the month I was with the Fremont County Bible Society, Col., at Canon City. I preached in the Presbyterian Church in the morning and addressed the Fremont County Bible Society in the Methodist Episcopal Church in the evening. The rector of the Protestant Episcopal Church of Canon City is the president of this society, and presided over this meeting, while pastors of the Presbyterian, Cum-

berland Presbyterian, Methodist Episcopal, and Baptist Churches took part in the services.

The ecclesiastical gatherings attended during the month expressed themselves as pleased with the new move of the American Bible Society—"A Bible for every child who can read." I shall expect very many churches, Sunday schools, and benevolently-inclined individuals to co-operate with the Society in this good work.

NEW JERSEY AND DELAWARE.—The month of October furnished ample opportunity for all the time and efforts of your Superintendent.

Sabbath, Oct. 5th, I spent with two Reformed Churches in Monmouth County. One at Holmdel and the other at Colt's Neck. I found a hearty welcome and good interest in the Bible work. Liberal contributions were received at both places.

Oct. 9th, I attended the anniversary of the Hudson County Bible Society, held in the Free Reformed Church, Jersey City. I delivered an address at the evening meeting.

On Sabbath morning, Oct. 12th, I presented the claims of the American Bible Society in the Methodist Episcopal Church at Westfield, N. J. The largest collection ever taken for the Bible cause in that church was received on that occasion, and the large congregation manifested lively interest in our work, not only by their contributions, but in cordial expression and good wishes. In the evening of the same I preached to a large congregation at the Methodist Episcopal Church, Summit, N. J.

Oct. 19th, I was at the Embury Methodist Episcopal Church on Sabbath morning, and at First Methodist Episcopal Church, Long Branch, in the evening. The pastors and people of both churches manifested a warm interest in the Bible Society.

Oct. 25th, I met the officers of the Gloucester County Bible Society at Woodbury, N. J. The county has been fully canvassed the past year, and 200 families and 312 individuals destitute of the Bible have been supplied with the Scriptures. In making the canvass about \$200 were collected for the Bible cause, and many Bibles and Testaments were sold. So far as my observation thus far extends, I have found no better work in any county society in my district.

Oct. 27th, I met the executive committee of the Burlington County Bible Society at Pemberton, N. J. Five hundred dollars were transferred to the donation account of the auxiliary and \$75, in the hands of the treasurer, were donated to the American Bible Society.

Oct. 30th, I met the Salem County Bible Society in their annual meeting at Quinton, N. J., and delivered addresses at the afternoon and evening meetings. The plan of the Parent Society for supplying Sunday school scholars with Bibles will be carried out in many of the churches in that county.

NEW YORK.—Your Superintendent has closed a very busy month. Besides visiting the Lutheran Synod at Lockport, the Central New York Conference at Oneida, the Classis of Schoharie at Berne, the Women's Auxiliary Bible Society of Schoharie, and the churches of Howe's Cave and Gallupville, and addressing them, he has also attended the annual meet-

ings of the auxiliaries of Montgomery, Delaware, Schoharie, Fulton, and Hamilton Counties. At all these meetings he was cordially received, invited to participate in their discussions, and to address their meetings. At all the auxiliary meetings there was evident more than usual interest, and movements were inaugurated to enlist more fully the co-operation of the Christian people of the counties, and to secure a larger sale of Bibles at the depositories.

A summary of the reports of four county agents in Jefferson, Oswego, Schenectady, and Lewis Counties shows that in these counties, so far as canvassed, there is an average destitution of one family in every thirty-two, which is doubtless a little short of the truth.

OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.—Nearly the entire month of October has been given to the Bible work in Montana.

On Sabbath, the 5th, I preached at the Methodist Episcopal Church in Great Falls in the morning. In the evening I attended the annual meeting of the Cascade County Bible Society at the Presbyterian Church. The Congregational, Methodist, and Presbyterian Churches united in the evening service. Addresses were made by Rev. Wm. Corey, Rev. Mr. Combe, and your District Superintendent.

Sabbath, the 12th, I was at Bozeman, in Gallatin County. I preached at the Presbyterian Church in the morning, and attended a union meeting at the Methodist Episcopal Church in the evening. Addresses were made at the evening meeting by Elder Dunlap and your District Superintendent. Four denominations united in the evening service, and the meeting was one of interest.

Sabbath, the 19th, I was at Miles City, in Custer County. I occupied the pulpit at the Presbyterian Church in the morning. In the evening a union Bible meeting was held at the same church, and was addressed by your District Superintendent. The sales made by the Custer County Bible Society during the year were much in advance of those of the previous year.

The outlook for the Bible work in Montana is encouraging, and by proper effort the sales and collections may be greatly increased.

THE LONG ISLAND BIBLE SOCIETY.

The Long Island Bible Society held its seventy-fifth annual meeting at Woodhaven, on the 11th of November. At this age it is more vigorous than ever. Gratifying reports were made from the field by the president, the Rev. S. Whaley.

The treasury was found too full, and the sum of \$2,000 was ordered to be paid to the American Bible Society on book account, and \$2,000 on donation account.

Dr. H. L. Hastings gave a masterly address on the illuminating power of the Scriptures, on the text, "The entrance of thy word giveth light." He had given it twice at Northfield at the request of Mr. Moody. On the whole it was one of our best meetings for the best of books.

W. J. PECK,
Rec. Sec'y.

MISCELLANEOUS.

"THERE IS BUT ONE BOOK."*

Feteh me the buke, dear Lockhart,
An' gie me ane sweet ward.
What buke? There is nae ither—
The life o' th' incarnate Lord;
I fee' the shadows creepin';
My licht's nae burnin' lang,
Sae read from the blessit Gospels
A bit, chiel, ere I gang;
Fin' whaur He holpit the needy,
His pity wi' his might!—
Oh, my soul's sair hungry, Lockhart,
For the livin' bread, the nicht!

I think o' the dear disciples
Sae tassit on the sea,
An' the wards he spak' tae Simon—
I ken they'd comfort me;
Tell o' the chitterin' sparrows—
"Nae wan o' them can' fa'";
Tell hoo He callit the bairnies—
The dearest thocht o' a';
Read owre hoo the ravin' tempest
Seekit silence i' the deep;
Sae the surges i' my bosom
Are croonin' a' tae sleep.

Ye maun catch the roll o' Jordan
I' His wards tae the Pharisee,
But ye'll hear Him prayin', dearie,
I' the sough o' Galilee;
Dinna fash 'bout Judas' kisses;
Nae greet i' the garden dim,
But joy hoo the dyin' beggar
Foun' paradise wi' Him;
Nae hent o' Thamas dootin',
Nae ward hoo Peter fell;
It grie's me, sair—their weakness
Wha ken't oor Lord sae weel.

Read o' the walk tae Einmaus
That lang an' tearfu' day,
An' lat oor hearts burn, Lockhart,
As we gang the countrie way;
Pluck me an' lily, Lockhart,
A' siller-dewt an' sweet;
I speer the rose o' Sharon,
An' smell the growin' wheat;
Lat's join the thringin', dearie,
An' wait i' the wee bit ships
For the wards, like beads o' honey,
That fa' frae His haly lips.

Hoo sad the Gospels, Lockhart,
Wi' His wan'rin', harmless life;
But there's ane grief fetches comfort,
Ane rest that comes o' strife;
Noo tak' me, kin', gude Lockhart—
Aye tenner-true to me!—
Oot wi' the dear disciples,
"As far's tae Bethany;"
I sair need rest, belov'd,
An' the licht's a wearin' dlm';
But heaven's nae far frae Bethany.
An' sune I'll be wi' Him.

—Mrs. Agnes E. Mitchell, in *New York Observer*.

THE ILIAD AND THE BIBLE.

Of all the books with which, since the invention of writing, this world has been deluged, the number of those is very small which have produced any perceptible effect on the mass of human character. By far the greater part have been, even by their contemporaries, unnoticed and unknown. Not many an one has made its little mark upon the generation that produced it, though it sunk with that generation to utter forgetfulness. But after the ceaseless toil of six thousand years, how few have been the works, the adamantine basis of whose reputation has stood unhurt amid the fluctuations of time, and whose impression can be traced through successive centuries on the history of our species.

When, however, such a work appears, its effects are absolutely incalculable; and such a work, you are aware, is the Iliad of Homer. Who can estimate the results produced by this incomparable effort of a single mind! Who can tell what Greece owes to this first-born of song! Her breathing marbles, her solemn temples, her unrivalled eloquence, and her matchless verse, all point us to that transcendent genius, who by the very splendor of his own effulgence woke the human intellect from the slumber of ages. It was Homer who gave laws to the artist; it was Homer who inspired the poet; it was Homer who thundered in the senate; and, more than all, it was Homer who was sung by the people; and hence a nation was cast into the mould of one mighty mind, and the land of the Iliad became the region of taste, the birth-place of the arts. Nor was this influence confined within the limits of Greece. Long after the sceptre of empire had passed westward, genius still held her court on the banks of the Ilyssus, and from the country of Homer gave laws to the world. The light which the blind old man of Scio had kindled in Greece shed its radiance over Italy; and thus did he awaken a second nation to intellectual existence. And we may form some idea of the power which this one work has to the present day exerted over the mind of man, by remarking, that "nation after nation, and century after century, has been able to do little more than transpose his incidents, new-name his characters, and paraphrase his sentiments."

But considered simply as an intellectual production, who will compare the poems of Homer with the Holy Scriptures of the Old and New Testament? Where in the Iliad shall we find simplicity and pathos to vie with the narrative of Moses, or maxims of conduct to equal in wisdom the Proverbs of Solomon, or sublimity which does not fade away before the conceptions of Job, or David, of Isaiah, or St. John? But I cannot pursue this comparison. I feel that it is doing wrong to the mind which dictated the Iliad, and to those other mighty intellects on whom the light of the holy oracles never shined. Who that has read his poem has not observed how he strove in vain to give dignity to the mythology of his time? Who has not seen how the religion of his country, unable to support the flight of his imagination, sunk powerless beneath him? It is in the unseen world that the master spirits of our race breathe freely and are at home; and it is mournful to behold the intellect of Homer striving to free itself from the conceptions of materialism, and

* From the last words of Sir Walter Scott.

then sinking down in hopeless despair, to weave idle fables about Jupiter and Juno, Apollo or Diana. But the difficulties under which he labored are abundantly illustrated by the fact, that the light which he poured upon the human intellect taught other ages how unworthy was the religion of his day of the man who was compelled to use it. "It seems to me," says Longinus, "that Homer, when he ascribes dissensions, jealousies, tears, imprisonments, and other afflictions to his deities, hath, as much as was in his power, made the men of the Iliad gods, and the gods men. To man when afflicted, death is the termination of evils; but he hath made not only the nature but the miseries of the gods eternal."

If then so great results have flowed from this one effort of a single mind, what may we not expect from the combined efforts of several, at least his equals in power over the human heart? If that one genius, though groping in the thick darkness of absurd idolatry, wrought so glorious a transformation in the character of his countrymen, what may we not look for from the universal dissemination of those writings, on whose authors was poured the full splendor of eternal truth? If unassisted human nature, spell-bound by a childish mythology, have done so much, what may we not hope for from the supernatural efforts of pre-eminent genius, which spake as it was moved by the Holy Ghost?

DR. F. WAYLAND.

BIBLE SOCIETY RECORD.

NEW YORK, DECEMBER 18, 1890.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, December 4th, 1890, Hon. Enoch L. Fancher, LL.D., President, in the chair.

Devotional services were conducted by Secretary Hunt.

On recommendation of the Committee on Distribution, grants of books were made for the month of October to the value of about \$3,522, and for the month of November to the value of about \$7,602, and funds to the amount of \$150. These grants include consignments to several of the Society's foreign Agencies.

Among the letters from foreign lands presented to the Board were communications from Peru respecting Mr. Penzotti (who was still a prisoner in Callao as late as November 25th); from the Valparaiso Bible Society, respecting the part which its managers felt competent to assume in the distribution of the Scriptures in Chili; from the Rev. H. C. Tucker, mentioning a call in Brazil for Scriptures in Arabic, Polish, and Italian; from the Rev. Dr. Wheeler, on his arrival in Shanghai; from the Rev. H. C. Hazen, with statements about the circulation of the Scriptures in the Madura Mission; from the Rev. W. L. Whipple, mentioning the arrival of himself and family at Tiflis on the 23d of October, from whence they were to proceed by post and caravan to Tabreez, 1,300 miles away; and from

Mr. Prince, of St. Petersburg, with interesting accounts of Bible work in Siberia and Russia.

Auxiliary societies were recognized, as follows: one in each of the States of Arkansas, Kentucky, Louisiana, Michigan, South Carolina, and South Dakota, and also in the Indian Territory, and two in each of the States of Georgia, Iowa, Texas, and West Virginia.

The issues from the Bible House during the month of November were 97,388 copies; issues since April 1st, 676,956 volumes.

Societies Recognized as Auxiliaries, December, 1890.

With Names and Post Office Addresses of Corresponding Secretaries.
 Judsonia B. S., Ark., C. E. Newman, Judsonia.
 Wayne Co. B. S., Ga., W. H. Quarterman, Jesup.
 West Point B. S., Ga., J. C. McKemie, West Point.
 Eldon B. S., Iowa, Mrs. Hiller, Eldon.
 Waukon B. S., Iowa, G. L. Hubbell, Waukon.
 Middlesborough B. S., Ky., Chas. C. Herman, Middlesborough.
 East Feliciana B. S., La., Rev. F. W. Lewis, Clinton.
 Sault de Ste Marie B. S., Mich., Dr. C. Tracy, Sault de Ste Marie.
 Edmond B. S., Oklahoma Ter., Edward Fielding, Edmond.
 Fishing Creek B. S., S. C., J. G. Hollis, Richburg.
 Brule Co. B. S., S. Dak., F. A. Thomas, Kimball.
 Panhandle B. S., Texas, J. W. Cartwright, Amarillo.
 Wichita Co. B. S., Texas, H. C. McGlasson, Wichita Falls.
 Harper's Ferry B. S., W. Va., Geo. W. Fassett, Harper's Ferry.
 Paw Paw B. S., W. Va., Henry Kuykendall, Paw Paw.

Deceased Directors.

Rev. Wm. H. Campbell, D.D., New Brunswick, N. J.
 Hon. Joseph White, Williamstown, Mass.
 Rev. William H. Pearne, D.D., Homer, N. Y.
 Parley E. Johnson, M.D., Natural Bridge, N. Y.
 Rev. J. Paschal Strong, D.D., East Millstone, N. J.
 Rev. William Clift, Mystic, Conn.
 Mrs. Mary B. Paulding, Los Angeles, Cal.

Deceased Members.

Rev. James C. White, D.D., Cincinnati, Ohio.
 Rev. Wm. S. Stilwell, Cuba, Mo.
 Hon. Adin Thayer, Hoosick Falls, N. Y.
 Hon. Samuel S. Blair, Hollidaysburg, Pa.
 Rev. Edward S. Dwight, D.D., Hadley, Mass.
 Rev. Andrew A. Lipscomb, D.D., Athens, Ga.
 Rev. J. Allen Maxwell, D.D., Danbury, Conn.
 Rev. S. S. Ralston, D.D., Le Claire, Iowa.
 Rev. Henry C. Morse, Union City, Mich.
 Mrs. Dennis Platt, Norwalk, Conn.
 Rev. Enoch Sanford, D.D., Raynham, Mass.
 Rev. A. G. Byers, Columbus, Ohio.
 Rev. John Minor, Mohawk, N. Y.
 Rev. Samuel S. Tappan, Philadelphia, Pa.
 Rev. Asa C. Hand, Dalton, Ga.
 Mrs. Mary T. Blackman, Troy, Ohio.
 Mrs. Susan B. Fox, Weedsport, N. Y.
 Hon. George P. Strong, St. Louis, Mo.
 Abner Bates, Syracuse, N. Y.
 Mrs. Lyman Case, Winsted, Conn.
 Nicoll Floyd Elmendorf, New York.
 Samuel M. Archer, Evansville, Ind.
 Mrs. Mary T. Lovell, Ionia, Mich.
 Rev. Lester M. Dorman, Brooklyn, N. Y.
 Mrs. Jane O'Ferrell, Piqua, Ohio.
 Mrs. Elizabeth Hagan, Piqua, Ohio.

Summary of District Superintendents' Reports for the month of October, 1890.

Number of District Superintendents reporting.....	22
Auxiliaries, Branches, etc., visited.....	172
Anniversaries attended.....	60
New Societies and Committees formed.....	12
Sermons and Addresses delivered for the Bible cause	247
Letters sent.....	1,955

Miles travelled on official duty..... 33,351
 Donations and subscriptions secured for Bible cause \$2,800 44

*Summary of Bible Distribution in October, by 54
 Colporteurs and 28 County Agents reporting.*

	Colporteurs.	Co. Ag'ts.
Days of service.....	1,114	920
Miles travelled.....	14,254	7,548
Families visited by them.....	16,659	21,483
Families found without a copy of Scriptures	3,642	1,881
Families supplied by sale or gift.....	1,870	1,337
Destitute individuals supplied in addition.....	1,067	639
Number of books sold.....	6,806	2,903
Value of books sold.....	\$2,494 97	\$1,242 84
Number of books distributed gratuitously.....	1,942	1,397
Value of books distributed gratuitously.....	\$377 93	\$299 67
Contributions received.....	109 64	717 94

Summary of 79 Annual Reports of Auxiliary Societies, received in November, 1890.

Receipts from sales in twelve months.....	\$4,882 24
Receipts from collections and donations.....	3,114 39
Paid American Bible Society on book account.....	4,656 55
Paid American Bible Society on donation account.....	2,199 92
Expended on their own fields.....	1,040 27
Value of books donated.....	477 95
Value of stock on hand at date.....	7,078 96
No. of these auxiliaries reporting general operations	8
Collecting and distributing Agents employed.....	8
Families visited by them.....	2,073
Families found destitute.....	153
Destitute families supplied.....	115
Destitute individuals supplied in addition.....	156
Sabbath and other schools supplied.....	7

RECEIPTS IN NOVEMBER, 1890.

LEGACIES.

Fowler, Orin, late of Fall River, Mass.	\$564 43
Hughes, Ellen W., late of Utica, N. Y.	159 27
Holman, Seth, late of Royalston, Mass.	105 00
Lewis, James, late of Niles, Mich.	250 00
Morton, Lucy L., late of Hatfield, Mass.	500 00
Townsend, Ellen, late of Newport, R. I.	1,697 72
	\$3,276 42

CHURCH COLLECTIONS.

ALABAMA.

Northport, Meth. Ep. Ch. South.	\$9 11
Montgomery, Court St. Meth. Ep. Ch.	58 40
Uniontown, Pres. Ch.	10 00

ARKANSAS.

Camden, Pres. Ch.	16 00
" Meth. Ep. Ch. South.	16 00
Hamburg, Pres. & Meth. Churches.	1 50
Little Rock, First Meth. Ep. Ch.	3 53
Monticello, Pres. Ch.	14 55
" Meth. Ep. Ch.	8 63
Richmond, Pres. Ch.	1 50

CALIFORNIA.

California Conf., Meth. Ep. Ch.	103 65
San Francisco, Grace M. E. Ch. S. S.	30 00
" Japan M. E. Mission.	20 00

CONNECTICUT.

Bethel, Meth. Ep. Ch.	6 00
Fairfield, First Cong. Ch.	15 00
Ridgefield, Meth. Ep. Ch.	20 00

INDIANA.

Northwest Indiana Conf., M. E. Ch.	123 26
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IOWA.

Northwest Iowa Conf., M. E. Ch.	71 80
Upper Iowa Conf., Meth. Ep. Ch.	148 50

KANSAS.

German Meth. Ep. Ch.	25 00
Norton, Pres. Ch.	2 62

KENTUCKY.

Hodgensville, Colored Baptist Ch.	1 70
Kentucky Conf., Colored M. E. Ch.	8 50
Macedonia, Christian Church.	32 00
Taylorville, Colored Baptist Ch.	2 10
West Kentucky Conf., A. M. E. Ch.	5 00

MAINE.

Southwest Harbor, People's M. E. Ch.	1 00
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MICHIGAN.

Detroit Conf., Meth. Ep. Ch.	318 79
Escanaba, Pres. Ch.	14 00

MISSISSIPPI.

Iuka, Meth. Ep. Ch. South.	48 20
" Pres. Ch.	2 50
" Christian Ch.	2 00
" Baptist Ch.	50
Macon, Meth. Ep. Ch. South.	54 00
McCool, Meth. Ep. Ch. South.	12 32
" Baptist Ch.	50
Martin, Meth. Ep. Ch. South.	9 40
Natches, Pres. & Meth. Ep. Ch. South.	77 45

MISSOURI.

Hopkins, Pres. Ch.	5 00
Kirkwood, Pres. Ch.	10 50

Lebanon, Meth. Ep. Ch.	\$6 40
St. Louis, Cook Ave. M. E. Ch. South.	3 00

NEBRASKA.

Madison, Methodist Church.	11 65
North Nebraska Conf., Meth. Ep. Ch.	49 40
Nebraska Conf., Meth. Ep. Ch.	35 29

NEW JERSEY.

Bridgeboro, Meth. Ep. Ch.	18 00
Bayonne, First Reformed Ch.	14 83
Closter, Cong. Ch.	5 50
Delaware Conference, Meth. Ep. Ch.	28 95
Keyport, Pres. Ch.	5 00
Long Branch, First Meth. Ep. Ch.	10 00
Morrisville, Pres. Ch.	17 60
Matawan, Meth. Ep. Ch.	3 00
Ocean Grove, St. Paul's Meth. Ep. Ch.	3 00
Phillipsburg, First Meth. Ep. Ch.	13 00
Richland, Cong. Ch.	3 00

NEW YORK.

Bainbridge, Pres. Ch.	5 00
Central New York Conf., M. E. Ch.	289 00
Greenupville, Churches.	5 04
Geneva, First Pres. Ch.	18 77
New York, First Pres. Ch.	76 22
Oneonta, First Pres. Ch.	20 40
Portville, Meth. Ep. Ch.	4 00

NORTH DAKOTA.

Ludden, Meth. Ep. Church.	3 00
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OHIO.

Central German Conf., Meth. Ep. Ch.	124 00
Gambier, Harcourt Parish, Church of the Holy Spirit.	17 90

PENNSYLVANIA.

Leermore, Pres. Ch.	4 75
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SOUTH CAROLINA.

Pine Grove, Sabbath School.	7 00
Seneca, Meth. Ep. Ch. South.	5 55

SOUTH DAKOTA.

Dakota Conference, Meth. Ep. Ch.	49 40
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TENNESSEE.

Central Tennessee Conf., M. E. Ch.	8 95
East Tennessee Conf., Meth. Ep. Ch.	5 00
Humboldt, Colored Meth. Ep. Ch.	3 55
Houston Conference, Meth. Ep. Ch.	49 00
Kingston, Bethel Pres. Ch.	7 50

TEXAS.

Barnet, Christian Ch. S. S.	3 30
" Pres. Ch. S. S.	3 50
Cleburne, Meth. Ch. S. S.	3 70
" Cumberland Pres. Ch.	3 20
Olmur, Meth. Ep. Ch. South.	2 00
San Marcos, Meth. Ep. Ch. South S. S.	5 00

WEST VIRGINIA.

West Virginia Conf., Meth. Ep. Ch.	47 62
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WISCONSIN.

Appleton, Meth. Ep. Ch.	17 00
La Crosse, Meth. Ep. Ch.	5 00
Wisconsin Conf., Meth. Ep. Ch.	142 10
Watertown, Cong. Ch.	4 12
	\$2,461 82

GIFTS FROM INDIVIDUALS.

Beardsley, Mrs. S. J., Roxbury, Ct.	\$2 00
" B. H. W., Lawrence, Mass.	19 00
Collections at Howe's Cove, N. Y.	11 00
" by Colporteurs.	239 95
Clark, Milton, Macon Co., Ill.	4 00
From a Friend.	125 00
Fewis, S. R., Evans, Col.	20 00

Franklin, N. H., Flat Gap, Tenn.	\$5 00
Harris, Young, L. G., Athens, Ga.	109 00
Lane, W. A., Fort Worth, Texas.	20 00
Lane, Anna, Fort Worth, Texas.	10 00
" Lyons," New York.	10 00
Magoffin, Susan, Kirkwood, Mo.	35 10
Morrow, W. A., Round Rock, Texas.	1 00
Peacock, G. J., Columbus, Ga.	2 00
Public Collection at Moberly, Mo.	18 00
Passaic, for Bible Work in So. Am.	25 00
Pratt, Lee S., Galesburg, Ill.	6 00
Ragnold, Fred. A., Canon City, Col.	30 00
Ragan, Rev. R. A., Mulberry, Tenn.	1 05
" S. E. T. M., New York.	10 00
Scheier, T. F., Tenn.	1 00
Squires, S., Port Richmond, N. Y.	5 00
" S. W., Lawrence, Mass.	10 00
Welsh, Rev. J. P., through Colporteur McMellan, Neb.	1 00
	\$712 00

AUXILIARY SOCIETIES.

Credited as Donation on Account.

Ashland Bible Com., Ala.	\$35 50
Ashley Co., Ark.	15 00
Arapahoe Co., Col.	321 00
Atlanta, Ga.	11 47
Adams Co., Ind.	24 81
Audubon Co., Iowa.	\$15 00 35 67
Augusta, Ks.	9 84
Alpena Co., Mich.	1 60
Antelope Co., Neb.	10 00
Albany Co., N. Y.	18 61
Allen Co., Ohio.	52 51
Alliance, Ohio.	107 85
Anderson Co., S. C.	72 32
Austin, Texas.	50 00
Benton Co., Ark.	27 71
Brown Co., Ill.	89 06
Benton Co., Ind.	2 95
Boon Co., Ind.	65
Breckenridge Co., Ky.	45 98
Berkshire Co., Mass.	11 52
Burlington Co., N. J.	75 00
Brule Co., S. D.	3 00
Blount Co., Tenn.	15 00
Burleson Co., Texas.	41 98
Barnet Co., Texas.	75 00
Covington Co., Ala.	10 00
Conechu Co., Ala.	19 25
Colchester Female, Ct.	60 21
Chicago, Ill.	500 00
Clay Co., Ill.	18 60
Carroll Co., Iowa.	29 26
Calhoun Co., Iowa.	5 41
Columbus City, Iowa.	12 27
College Springs, Iowa.	27 49
Coffey Co., Ks.	10 15
Caddo, La.	60 53
Crow Wing Co., Minn.	36 22
Choctaw Co., Miss.	24 40
Crystal Springs, Miss.	29 25
Custer Co., Mon.	58 01
Columbia Co., N. Y.	85 00 75 19
Clarke Co., Ohio.	139 29
Clarksville, Tenn.	20 00
Cairo & Vic., W. Va.	5 00 10 43
De Kalb Co., Ind.	68 51
Delaware Co., Iowa.	47 68
Doniphan Co., Ks.	9 00

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Dade Co., Mo.....		\$14 17	Geary Co., Ks.....		\$17 61	Lisbon & Vic., Iowa.....		\$20 70
Deer Lodge Co., Mon.....		62 15	Gasconade Co., Mo.....		48 91	La Rue Co., Ky.....		17 21
Dawson Co., Mon.....		5 65	Greene Co., Mo.....		70 00	Louisville, Miss.....		7 00
Dunham Co., N. C.....		100 00	Gallatin Co., Mon.....		45 00	Livingston, Mon.....		16 55
Dublin, Texas.....		42 45	Greenville Co., S. C.....		63 00	Long Island, N. Y.....	\$30 00	500 00
Doddridge Co., W. Va.....		21 42	Gillespie Co., Texas.....		64 79	Lewis Co., W. Va.....	11 30	49 26
Evans & Vic., Col.....	\$30 00	12 74	Grayson Co., Texas.....		71 13	Marshall Co., Ala.....		45 00
El Paso Co., Col.....		25 19	Hardin Co., Iowa.....	\$20 00	26 00	Meriwether Co., Ga.....	6 00	52 21
Effingham Co., Ga.....		22 69	Hardin Co., Ky.....		9 00	Montebello, Ill.....		
Eaton, Ga.....		11 57	Higginsville, Mo.....		47 61	Massac Co., Ill., A.....		17 00
El Dorado Female, Ks.....		20 00	Humboldt, Tenn.....		67 38	Mahaska Co. Welsh, Iowa...		11 51
Emmet Co., Mich.....		25 00	Izard Co., Ark.....		24 70	Madison Co., Iowa.....		58 95
Frontier, Ark.....		17 75	Indiana Bible Association			Manson, Iowa.....		15 06
Faulkner Co., Ark.....		10 15	of Friends.....		5 40	Mitchell Co., Ks.....		40 00
Fremont Co., Col.....	55 55	90 05	Ionia Co., Mich.....		50 00	Martinon Township, Ks....		20 25
Fort Valley, Ga.....		8 50	Jefferson Co., Ala.....		80	Middlesborough, Ky.....		15 00
Fairview, Ill.....		26 47	Judsonia (White Co.,) Ark..		17 75	Massachusetts.....		500 00
Franklin Co., Iowa.....		111 70	Jackson Co., Ill.....	144 31		McVean Bible Committee,		
Finney Co., Ks.....		63 54	Johnson Co., Texas.....	42 05		Plainville, Mich.....		21 59
Franklin Co., Ks.....		50 00	Jackson Co., Wis.....	66 11		Martin Co., Minn.....	5 00	15 30
Fulton & Vic., Ky.....		38 80	Kent Co., Mich.....	75 00		Mower Co., Minn.....	10 00	54 38
Fulton Co., Ky.....		18 00	Kemper Co., Miss.....	15 00		Marshall Co., Miss.....	50 70	
Faribault Co., Minn.....	15 00	57 36	Knoxville, Tenn.....	77 93		Madison Co., Tenn.....		37 73
Freeborn Co., Minn.....		50 00	Little River Co., Ark.....	2 50		Mills Co., Texas.....		20 00
First B. S. of Montana.....		175 00	Loveland & Vic., Col.....	44 55		Milwaukee Co., Wis.....		18 00
Fulton & Hamilton Co., N.Y.	60 00		Larimer Co., Col.....	17 60		New Britain, Ct.....		92 53
Fayette Co., Texas.....		25 00	Lee Co., Ill.....	50 00		New Castle & Vicinity, Ky..		24 00
Greenville Union, Ala.....		3 25	Lake Co., Ill.....	56 44		Noble Co., Minn.....		56 23
Guyton, Ga.....		13 75	La Prairie Township, Ill....	20 45		New Richmond & Vic., Ohio.	5 00	
Griggsville, Ill.....		10 00	Ligonier & Vic., Ind.....	45 06		Nashville, Tenn.....		85 75
Grand Junction & Vic., Ia..	17 00	10 00	Lucas & Cleveland, Iowa...	16 00		Neenah Welsh, Wis.....	25 75	

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash.....	3,276 42	2,461 82	1,075 99	712 00	15 65	2,512 38	733 82	2,848 47	.....	1 15	\$ 1,219 19	\$ 13,637 70
Transfers.....	.....	.....	1,218 19	.....	.....	1 00	.....	.....	.....	.....
From Auxiliaries.....											440 39	11,183 32
“ The Trade.....											16 53	2,266 05
“ Rents.....												5,968 53
“ Investments subject to Life Interest.....												76 00
“ Trust Funds—Jacob Harman Gift.....												225 00
“ Interest on Available Funds.....												22 68
“ Available Funds—Bonds sold to meet Current Expenses..												36,787 50
“ “ “ Withdrawn from U. S. Trust Co. for Current Expenses.....												3,050 87
“ Trust Funds—Bonds Sold for Reinvestment.....												950 00
“ Electric Light.....												187 81

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.	
Cash.....	.....	2,477 54	401 62	.....	.....	2,879 13
Transfers.....	29,783 83	502 07	.....	783 39	2 71	31,072 00
Total Transfers.....						32,743 71
“ Cash Receipts.....						77,237 62
Cash Balance from November, 1890.....						4,502 44

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$81,740 06

	Credited as Donation.	Credited on Account.
Osage Co., Ks.....	\$35 00	
Owen Co., Ky.....	6 41	
Ottawa Co., Mich.....	3 00	
Olmsted Co., Minn.....	13 38	
Orange Co., N. Y.....	100 00	
Oregon.....	181 56	
Prattville, Ala.....	11 25	
Peoria Co., Ill.....	115 39	
Poweshiek Co., Iowa.....	33 45	
Polk Co., Iowa.....	1 96	
Prentiss Co., Miss.....	\$15 00	
Pennsylvania.....	1,800 00	
Rockville, Ct.....	100 00	
Randolph Co., Ga.....	18 05	
Rock Co., Minn.....	35 18	
Rockland Co., N. Y.....	13 50	
Red Hook, N. Y.....	68 75	
Ritchie Co., W. Va.....	7 18	
Richland Co., Wis.....	64 70	
Stephens, Ark.....	8 15	
Sacramento, Cal.....	10 00	
Southern California, Cal.....	100 00	
Sumter Co., Ga.....	35 00	
Savannah, Ga.....	5 30	
St. Clair Co., Ill.....	100 00	
Stark Co., Ill.....	71 20	
Steuben Co., Ind.....	40 22	
Shelby Co. Female, Ind.....	62 96	
Sterling, Ks.....	15 00	
Southern Pottawatomie & Northern Waubesa, Ks.....	30 55	

	Credited as Donation.	Credited on Account.
St. Charles, Mo.....	\$13 96	\$16 04
St. Louis Co., Mo.....		200 00
St. Joseph & Vicinity, Mich.....		15 97
Silver Bow Co., Mon.....		34 50
Scioto Co., Ohio.....		90 77
Spink Co., S. D.....		38 04
St. Croix Co., Wis.....		4 67
Tennessee River, Ala.....		5 27
Terrell Co., Ga.....		51 63
Talbot Co., Ga.....		22 65
Tazewell Co., Ill.....		30 10
Troy Female, Ohio.....	60 00	97 33
Union B. S. of Fairfield and Richland Co., S. C.....	26 67	8 33
Upshur Co., W. Va.....	4 46	32 62
Vanderburg Co., Ind.....		200 00
Virginia.....		400 00
Weld Co., Col.....	27 00	45 66
Wilmington Female, Del.....		23 53
Winnebago Co., Ill.....	300 00	
Wayne Co., Ill.....		40 00
White Co., Ill.....		15 60
Winnebago City, Minn.....		40 66
Wayne Township, Ohio.....		23 00
Washington Co., Tenn.....		40 46
Wichita Co., Texas.....		27 00
Williamson Co., Texas.....		99 45
Yellowstone Co., Mon.....		22 00
	\$1,075 99	11,183 32

FROM SALES OF BOOKS DONATED.

Presbyterian Board of Publication
and S. S. Work, Philadelphia, Pa..... \$15 65

SALES REPORTED BY FOREIGN AGENCIES.

Cuba Agency..... \$62 36
Japan Agency..... 2,764 31
Mexico Agency..... 21 80

MISCELLANEOUS.

Trade Sales..... \$2,266 05
Retail Sales..... 2,477 54
Sales by Colporteurs..... 2,512 38
Rentals..... 5,968 53
Sales of Waste Materials..... 401 62
Income from Trust Funds..... 733 82
" " Available Funds..... 22 68
" " subject to Life Interest..... 76 00
Trust Funds, J. Harman..... 228 00
" " Bonds sold for re-in-
vestment..... 950 00
Available Funds—Bonds sold to Meet
Current Expenses..... 96,787 50
Available Funds—withdrawn from
Trust Company to Meet Current
Expenses..... 3,050 87
Electric Light..... 187 81
Sundries..... 1 15

Total Receipts..... \$77,267 62

FOR NOVEMBER, 1890.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Sup'ts' Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion'y & other So- cieties.	B. S. Record.	Miscel. laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colpor- tage.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	3,277 42	2,091 87	13,013 62	2,000 00	105 00	273 41	....	....	....	....	\$	\$
Transfers...	....	....	....	....	351 34	21 00	2,394 71	1,227 01	676 70	1,673 34	6,344 10	20,761 32
Auxiliaries—Value of Books Supplied, &c.....											18,741 79	50
The Trade— " " " ".....											4,667 85	
Books for the Blind on Account of Burr Legacy Income.....											43 26	
Bible House Expenses.....												6,733 62
General Salaries and Expenses.....											320 03	2,664 37
Income from Available Funds.....												147 50
Interest on Life Investment.....												30 00
Trust Funds Invested.....												1,173 00
Loan Account—Paid Merchants' Bank.....												15,000 00
Sundries.....												2,242 64

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Rent of Manufac- tory.	Machin'y & Tools.	Salaries and Ex- penses in Depository	DEPOSITORY.			Discount on Sales.	
							Boxes, Cartage, Postage, &c.	Value of Books re- turned.	Boxes for Electro Plates.		
Cash.....	11,861 47	12,266 32	308 89	3,296 30	24 29	488 55	399 59	....	....	....	28,645 41
Transfers...	....	....	....	....	....	....	....	23 18	....	2,603 50	2,631 68
Total Transfers.....											32,748 71
" Cash Disbursements.....											77,403 36
Cash Balance forward to December, 1890.....											4,336 70

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$81 740 06

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE.....	Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. W. H. VERNOR, D. D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, D. D., Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Geo.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
Iowa.....	Rev. R. W. HUGHES, Grinnell, Iowa.
Kansas.....	Rev. S. D. STORRS, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., Covington, Ky.
Louisiana & Mississippi.....	Rev. J. W. MCLAURIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOSHUA T. EVANS, Minneapolis, Minn.
Missouri.....	Rev. J. W. LEWIS, D. D., St. Louis, Mo.
Nebraska, Colorado, & Wyoming.....	Rev. G. W. WAINWRIGHT, D. D., Blair, Neb.
New Jersey & Delaware.....	Rev. WILLIAM W. MOFFETT, Westfield, Union Co., N. J.
New York.....	Rev. D. K. VAN DOREN, Quaker Street, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, D. D., Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1890, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.